RELIGION

#### Albuquerque Journal

# Marine's ballad honors soldiers, Trappist monks

BY BRUCE DANIELS Journal Staff Writer

The Korean War has been called the forgotten war, the men who fought there the forgotten warriors.

But Jim Garvin of Albuquerque — a Marine Corps veteran of that gritty, bitter conflict who went on to become, among many other things, a key figure in attracting blue-chip industries to the city in the '60s and '70s — just won't let it go.

His "Ballad of the Trappist Marine" is an evocation not only of the heroism and horror of combat, but also its ironic contrast with the "peace that passeth understanding" that Garvin and five young Marine officers found on a weekend retreat in the summer of 1952, before shipping out to Korea.

Instead of bar-hopping and "chasing government girls" in Washington, D.C., the six young second lieutenants, all recent college graduates, decided to make a spiritual retreat at the Trappist monastery in Berryville, Va., Garvin said in an interview.

Before the shooting war ended a little more than a year later, two of those young officers — Wallace "Bud" Butler and Ace Coburn were dead. Butler had won the Navy Cross for heroism just a month before he was killed in action, Garvin said.

Garvin said his ballad was a kind of fantasy in which one of his comrades, lying mortally wounded on the battlefield, is given the chance to recover and return to the monastery to "join the Trappist squad" and turn "from sword to

Part of the inspiration, Garvin said, came from hearing the stories of the Trappist monks that weekend, many of whom came from around the world and had been deeply transformed by their experiences in World War II.

Garvin was so impressed by this brief experience that the chorus of the ballad popped full-blown into his head as the six raced back to base at Quantico, Va.

It reads:

"Nestled near the Blue Ridge Mountains

where the Shenandoah flows, Lies a Shangri-la of holiness which like a jewel glows.

There tonsured monks of backgrounds rare

in cloaks of black and brown, Sing praises to the Wearer of Mars most ironic crown."

Garvin said it was many years later, while talking with Barry Sadler, author of "The Ballad of the Green Berets," that he began working on the remaining 16 stanzas — to the tune of Vaughan Monroe's famous "Ghost Riders in the Sky."

All his original copies were lost, and it wasn't until early 1984 that he was able to get his words set to new music (by Albuquerque composer Lucille Gray) and sung by wellknown Albuquerque baritone Gene

A recording was made — beginning with the familiar Marine Corps Hymn, which segues into a Gregorian chant, then into Gray's eerie electronic arrangement and Ives' haunting voice.

Garvin sent a copy of the tape to then-Marine Corps Commandant, Gen. P.X. Kelley, who wrote Garvin a warm note of thanks.

"I'm told he wept when he heard

"People who've lost someone in the service, especially Marines, they're crying so danned hard after they hear it, they can hardly speak."

JIM GARVIN ON HIS "BALLAD OF THE TRAPPIST MARINE"

it," Garvin said. "People who've lost someone in the service, especially Marines, they're crying so damned hard after they hear it, they can hardly speak."

But Garvin said all his efforts to get the song done by a major record company or recording artist have been frustrated.

Gray didn't write down the music before she died recently at age 87.

And promising contacts with people like Sadler and Tennessee Ernie Ford, have been cut short by their

"Maybe you shouldn't get too close to this thing," Garvin said.

"It is haunting ... it has been haunting me for a long time," said Garvin, who describes his song as a "death-and-resurrection ballad."

He says he's resurrecting it now because he thinks there's a new interest in monastic spirituality as evidenced by the phenomenal recent success of Gregorian chant recordings.

And he says his "military-spiritual ballad" is in a long line of illustrious predecessors that "mix God and the military" — songs like "Battle Hymn of the Republic," "Onward Christian Soldiers," "When the Saints Go Marching In" and "a whole lot of Civil War songs," Garvin said.

Garvin, who is 65, has been a lawyer, teacher, municipal promoter and an economic development specialist. As executive vice president of the Albuquerque Industrial Development Service and Industrial Foundation of Albuquerque between 1967 and 1980, he helped bring firms such as Intel, Ethicon, GTE-Lenkurt, Sperry Flight Systems, Signetics and Motorola to the Albuquerque area.

Today, he describes himself as a broker/developer, consultant, general contractor, writer/poet, humorist, lecturer, teacher and counselor. He is also "founder and chief executive officer of The Natural High Society," a one-man show specializing in "counseling relating to personalized holistic self-improving programs."

CHANGING

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ATTITUDES: A

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He stopped drinking alcohol 16 years ago while in treatment at The Meadows, a well-known rehabilitation center in Arizona.

"It was an emotional boot camp ... far worse than anything I experienced in the Marine Corps," Garvin

Garvin describes his current spiritual position as "'pandeism' or 'pan-en-deism,' something very close to the Native American concept of the all-pervading Great Spirit (where) we just have to figure out how to cooperate."

But as he remembers Veterans Day, which is today, and the Marine Corps' 220th birthday, which was Friday, Garvin is brought back to that long-ago weekend with the Trappists, among the most austere and traditional of Roman Catholic monks.

# A return to conservatism



THE ASSOCIATED PRESS

AP/C. Sanderson

#### TWO GENERATIONS OF PRIESTS

National surveys of Catholic priests, ages 26-35. Percent who said they "agrée strongly" or "agree somewhat."

Ordination confers on the priest a new status or a permanent character which makes him essentially different from the laity within the church.

**1993**: 71 **1985**: 53

The idea that a priest is a "man set apart" is a barrier to the full realization of true Christian community.

Celibacy should be a matter of personal - choice for diocesan priests.

1985: 44

**1970**: 49

1985: 69 **1993**: 38

Priests who have resigned from the priesthood should be invited to re-apply for permission to function as priests again, whether they are married or single. 1985: 52 1970: 78

I think it would be a good idea if Christian = communities such as parishes were to choose their own priest from among available ordained priests.

 I think it would be a good idea if the priests in a
diocese were to choose their own bishop. (Not asked in 1970.)

1993: 26 1985:52

Source: Sociology of Religion, 1995

### Younger priests back celibacy, church hierarchy

BY DAVID BRIGGS The Associated Press

A new generation of Roman Catholic priests is emerging that strongly defends a hierarchical church.

Once, young priests challe older priests to move forward faster on social and ecclesiastical issues. Now, priests who began their ministry in the heady days of church change in the 1960s and '70s find young priests in their parishes closer in attitudes on many issues to older clerics ordained before the Second Vatican Council.

And while the 60 million U.S. Catholics consistently express a desire for a greater role in church affairs, the newest priests are more likely to see themselves as essentially different from the laity.

If this development may be welcomed by the pope, who visited the United States in October, some see the potential for conflict ahead as conservative priests enter the nation's 20,000 parishes.

"That just could be one of the big tensions coming up," said sociologist Dean Hoge of Catholic University of America, a lead researcher in a major 1993 survey of priests.

"It's a concern I hear registered as I go across the country.... The younger priests are much moreconservative than we had antic ipated," said the Rev. Nick Rice, president of the National Federation of Priest Councils.

Rice said lay people admire young priests for making the sacrifice a vocation requires at a time when few others are doing so but will not let some of the newest clerics push them back into the pews.

"I think they will find themselves being more and more corrected by congregations who, by and large, appreciate the advances made in lay ministry," Rice said.

Consider the dramatic turnaround in attitudes among younger priests shown in national polls.

- In 1970, 85 percent of priests ages 26 to 35 said celibacy should be optional for diocesan priests. In 1993, only 38 percent of young priests said celibacy should be a matter of personal choice.
- Nearly four in five young priests in 1970 supported inviting back married or single priests who resigned from the priesthood, an action favored by only a third of young priests in 1993.
- Half of priests ages 26 to 35 in 1970 said ordination confers on the priest a new status that makes him essentially different from people in the pews. In 1993, 71 percent of young priests agreed the priest is essentially different from laypeo-
- In 1970, 44 percent of young priests supported allowing parishes to choose their own priests. In the 1993 survey, just 7 percent of young priests favored giving the laity that option.

The Rev. Thomas Bevan, director of the Secretariat for Priestly Life and Ministry for the National Conference of Catholic Bishops, said it reflects the different eras each group grew up in, with younger priests more likely to have been brought up in upper middle class homes and reflecting the more conservative values of that setting.